1:Gabb N-5 (1873-1874) 1876
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Rama SA17

included, to which these people have been subjected by the rubber hunters, who enter their country from Nicaragua, and their not possessing fire-arms to repel the aggressors, they have become so timid that they fly on the first approach of strangers. The few who have been captured are either young children, or persons taken by surprise. I have been unable to learn of any in Costa Rica, although a boy, now dead, lived for a while in Alajuela. A few are said to have been taken to San Juan del Norte, (Greytown,) and to Granada, Nicaragua. The Alajuela boy, although he learned the meaning of some Spanish words, so as to know what was meant, when spoken to, was represented as sullen. When asked the names in his language of things that he was familiar with, like plantain, banana, &c., he always remained silent, and neither coaxing nor threats could extort a word.

The people are invariably represented as of short stature, broad, and of enormous strength. They live in neighborhoods; they cannot be called villages, the houses being scattered over an extensive area and at distances of from one to several hundred yards apart. The houses are low, consisting of a roof, pitching both ways from a ridge pole, and resting on very short but very thick posts. This is thatched with palm leaf and is entirely open at the ends and sides, under the eaves. Their tools are stone axes set in wooden handles, good steel machetes (all agree that they have seen these, but where do they get them?) and planting sticks similar to those used by the Bri-bris. With these tools they cultivate great quantities of plantains, bananas, yuca, coco, (*Colocasia esculentum*,) besides possessing large plantations of the *pehi balla* palm and of cacao. Of the furniture in their houses, I was told of cord hammocks and net bags, similar to those of Bri-bri, and of blocks of light wood for seats. They seem to sleep on the ground floor of their houses, simply spreading down a layer of plantain leaves. Their bows and arrows are described as similar to what I have seen elsewhere, except that the arrows are not supplied with any harder points than those furnished by the pehi balla wood. The dress is described as identical with the old styles in Talamanca; mastate breech cloths for the men, and the same material, in the shape of short petticoats for the women.

The country of the Rio Frio is said to consist of broad fertile plains, unsurpassed in beauty and fertility by any lands in the Republic. The Rio Frio itself is large and is navigated by the large canoes of the *huleros*, or rubber hunters, to a point within three days' walk of Las Cruces on the Pacific side. But the poor inoffensive people who inhabit this region are now so intimidated by the "Christians" who have visited them, that they can only be approached by a foreigner by stealth. If they can escape they do so, but if driven to bay, or think they can overpower the strangers, they greet them with a flight of arrows. They are especially afraid of firearms, and a pistol shot is sufficient to depopulate a settlement.

I believe the above short statement contains the most reliable informa-

1:Gabb N-5 (1873-1874) 1876
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286 it. The loom is a simple frame of four sticks, the two upright ones are planted in the ground; the other two rudely tied to these. The warp is wrapped around the two horizontal bars and a simple contrivance of threads is arranged to open and reverse it. The thread for the woof wound on slender sticks is then passed through in the usual manner and driven tight by blows of a smooth stick. The process is exceedingly slow [462] and tedious and I have never seen it performed except by the men. The belts are usually two to three inches wide and four or five feet long. Breech-cloths are about four feet long and a little more than a foot wide. [291] The cloths for the dead and the women's petticoats are wider and a trifle longer. Except the cloths for the dead, which are woven white and afterwards painted, most of this cotton work is ornamented with colors. Besides native vegetable dyes, the people of Bri-bri buy cotton dyed a dirty [386] purple with the blood of the *murex*. This is procured from the people of [438] Terraba on the Pacific. They also now occasionally buy colored threads of foreign production, especially a rich bluish purple, of which they are particularly fond. All of this weaving is with very coarse thread, nearly as thick as the finer twines used by shopkeepers in the United States for tying small packages. The cloth is consequently coarse in texture and rough in appearance, but closely woven and soft to the feel. It makes excellent towels, though rather heavy for that purpose. The largest piece of work of this kind I ever saw, was a blanket large enough to cover a good sized double bed. It was in possession of an old woman who wanted to sell it to me for a cow, and refused ten dollars cash.

The pottery now made is the coarsest and poorest I have ever seen. 323 None of the finely made and elaborately ornamented vessels found in the 415 *huacas* or graves are made at present. The use, for half a century or more, of foreign cast-iron pots and kettles has restricted this industry, and possibly helped to injure the character of the work. But two or three vessels taken by me from Tiribi graves, certainly not less than fifty or sixty years old, are in no respect superior to those made at the present day. Native earthenware is now only used for receptacles for chicha. The jars are large—say from ten to twenty gallons capacity. The form is very simple, the workmanship is rough, the clay is coarse and badly mixed, the burning is almost always imperfect, and they are always without the slightest attempt at ornament. The jars are moulded by hand, the clay being added spirally, and moulded by the fingers and trimmed with a smooth stick, in exactly the same manner as I have seen done by the negro women in Santo Domingo. After a certain amount of drying, they are burnt in the open air, in a fire of sticks heaped over them. Each jar is burnt separately.

484 Although not given to unnecessary exertion, these people travel occasionally from house to house, and even make journeys to Terraba and Limon. The laziest will gladly walk for two days to a dance. They also occasionally go off into the less frequented regions to collect sarsaparilla, with which to buy whatever of foreign manufacture they may want, like

1:Gabb N-5 (1873-1874) 1876
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savage Indians do not possess it. The drum is their great'st favorite. 534
It is from twenty inches to two feet long, cylindrical for half its length, with a diameter of six or seven inches; it then tapers conveaxly to near the other end and then widens out a little. The pattern is always the same, and the size varies but a few inches. The larger end is tightly covered with the skin from the belly of the iguana lizard. It is glued on by fresh blood, being held in place with string until dry. A cord tied around each end suspends it loosely from the left shoulder, and it is held under the left arm, being beaten with the tips of the fingers of the right hand. It is used principally to accompany and keep time to singing and is an indispensable part of every feast or gathering of whatever kind. To accompany the invigorating music of the drum and help the din, an armadillo skin is sometimes used. This is scraped over the rings with a large hard bean-like seed. It at least helps to add to the noise, if it does not contribute melody. A little flute, about as musical as a penny whistle, is sometimes added to the concert, though it seems rather to be looked upon as a toy. These flutes are made of a bone of some bird, perhaps a pelican. The bone has half-a-dozen holes drilled in it, and the [321]
end is plugged with wax, so as to direct the air to the larger aperture near the end. I bought one from a Tiribi made of a deer's bone. The priests use in their songs a rattle, made of a small pear-shaped tree calabash, lashed to a bone at the small end. This contains a few seeds of the "shot plant," or Canna. It is held upright and solemnly shaken in time with the song until the end of the stanza, when, as a signal for the chorus to strike in, it is given a dexterous twirl, throwing the seeds rapidly around inside. On very solemn occasions a curious box is also used. It is about eight inches long by four square on the end. It is carved out hollow, with a long tongue on one face, isolated by a U-shaped slit. A heavy handle is attached to one end, also carved out of the same block. When used, it is simply struck on the above-mentioned tongue with a bone or piece of hard stick. This is only used on the death of a chief. There is but one in the tribe, and no bribe that I could offer sufficed to buy it.

Fashions in dress change even among savages, at least as civilization approaches. Formerly the dress of the men consisted only of a breech-cloth. It was made of *mastate*, or bark cloth, about a foot wide and seven or eight feet long, tapering at one end. The cloth is made by taking the 291 ●
inner bark of either the India rubber or another tree and beating it with 287
a roughened stick over a log. This loosens the fibre, and renders it soft and flexible. It is then carefully washed until all the gummy matter is washed out. After drying, it is rubbed a little and becomes soft and smooth to the feel. To apply the breech-cloth, the wide end is held 291
against the belly, the remainder being passed between the legs; it is then wound around the waist and the point tucked in; the broad end then falls over in front, for about a foot long, like an apron. When cotton cloth is used, it is simply caught up in front and behind under a cotton belt, with a similar apron in front. Sometimes, for warmth, a shirt of

1:Gabb N-5 (1873-1874) 1876
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291 mastate was worn; simply a strip with a hole in the middle for the head, and tied under each arm with a piece of string. Now many of the men [177] have discarded the breech-cloth, and wear cotton shirts and pantaloons, buying the stuff from the traders and sewing them themselves. Others, not so far advanced, wear a shirt and a breech-cloth. Formerly the hair 302 was worn as long as it would grow, sometimes rolled up and tied behind in a knot. Some of the conservatives still stick to the old style and follow this custom yet; others of the men wear their hair in two plaits, but the majority cut it to a moderate length, and either confine it by a bright-colored handkerchief tied round the head in a roll, or wear a hat.

291 The dress of the women originally consisted of a simple petticoat (*bana*) of mastate. Very few now use this material, preferring the softer cotton cloth of the traders. The favorite color is a dark indigo-blue, with figures five or six inches across, in white. The *bana* is a simple strip of cloth wrapped round the hips, with the ends overlapping about six inches in front. It is suspended at the waist by a belt, and reaches more or less to the knees. When on a journey in rainy or muddy weather, I have seen a simple substitute. It was made of a couple of plantain leaves, stripped to a coarse fringe and wound round the waist by the midribs. With nothing above nor below it, it is the nearest approach to a fig leaf one can imagine. Only of late have the women begun to wear anything above the waist, and even now it is considered hardly necessary. Some of the women wear a sort of loose little jacket, or chemise, very low in the neck and short in the sleeves, that barely reaches the waist and only partially conceals the bosom. I have frequently seen a woman, in the habit of wearing one of these, either take it off entirely, or fan herself with it, if warm, in the presence of a number of men, and evidently innocent of improper intentions, and unaware that she was doing anything remarkable. With this scanty dress, I must do these 291 people the justice of saying that they are remarkably modest, both 834 men and women. In a year and a half of life in their country, traveling constantly with a body of them, bathing, fording rivers, living in their houses, and seeing more than strangers generally do of the intimate domestic life of the people they are among, I can only recall a single instance of carelessness, and not one of a wanton exposure of those parts of the person, that their ideas of modesty required to be kept covered.

291 The dress just described is that of the Bri-bris and Cabecars. The Tiribi men, where they do not wear pantaloons, always use the native cotton breech-cloth, never the mastate. The women wear a long strip of cotton cloth, made with a hole in the middle, like a poncho, and reaching before and behind, nearly to the ground. It is gathered up at the waist by a belt, and the edges are caused to overlap at the same time, so that the whole person is securely covered. I was also told that under this they wear a species of breech-cloth or drawers. They are much more retiring in their manner than their Bri-bri sisters; never speak

1:Gabb N-5 (1873-1874) 1876
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to a stranger except when spoken to, and then reply in as few words as possible and with apparent bashfulness. 291

For ornaments, all wear necklaces. The favorite ones are made of teeth, of which those of the tiger are most highly prized. Only the canine teeth are used. Small strings are sometimes made of monkey, coon, or other teeth, but are not much thought of. I have seen one of these made of five strings of tiger teeth, gradually diminishing in size, and covering the entire breast of the wearer. The women rarely, almost never, wear these. If they wear teeth, they are of some very small animal. In place of them, they use great quantities of glass beads. I have seen fully three pounds of beads around the neck of one old woman, and she was the envy of all her friends and neighbors. Even little girls are often so loaded down that the weight must be irksome to them. Money is often worn by the women. On one occasion I paid a man six dollars, all in Costa Rican quarters, for his month's work. After a few days I went to his house and saw the entire sum strung on his wife's neck. Shells are also sometimes, though rarely used. The men sometimes carry, suspended from the necklace, the shell of a small species of *murex*, with the varices ground off and a hole drilled in it to make a whistle. These are bought in Terraba, and are highly prized. 301 [237]

The men sometimes wear head dresses made of feathers. The most highly prized are the white downy feathers from under the tail of the large eagle. Others are made from chicken feathers, or are worked in rows of blue, red, black, yellow, &c., from the plumage of small birds. I have seen one head-dress made of the long hair from the tail of the great ant-eater, in the place of feathers. The feathers are secured vertically to a tape and extend laterally so as to reach from temple to temple, curling over forward at the top, the tape being tied behind, so as to keep the hair in place. 237 301

Painting is somewhat in vogue, to assist in the adornment of the person, but is not confined to either sex. The commonest manner is to color each cheek with a square or parallelogram, about an inch across, either solid or made up of bars. This is done with the dark reddish-brown sap of a certain vine, and the pattern resists wear and tear, and water for a week or more. Anatto is also used, but more rarely, and is applied in bars or stripes to the face, according to the skill or taste of the artist. Besides, a hideous indigo-blue stain from a fruit, is sometimes smeared on the face or body, but even savage taste does not seem to approve of this, since it is very unusual. 302 386

Formerly the Tiribis tattooed small patterns on their faces or arms; but the younger people have not kept up the custom, and the Bri-bris and Cabecars say they never did it. The chiefs on great occasions wear gold ornaments, similar to those now found in the *Huacas*, or graves of Chiriqui. Whether these have been recovered from some of these graves, or whether they have been handed down from time immemorial is not known. There are but four or five in the tribe, and two of these belong 304 301 622

1:Gabb N-5 (1873-1874) 1876
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nyeta, very heavy; *tyūg chukli*, very large; *pe ratski orui*, many people are coming; *pe tsosi tsot-tsoi*, there are many people there. 192x

how much — be-kaūg'
mud — dosh'-ka
mute — mē,
nail — u-rats'-kwo

Chi-ka, material.

U-ra+*ska*, finger; *kwo*, scale, skin, &c.

naked — sum'-ō / wu'-ji-ka

Both words are used for bare or naked; but the latter ("empty" *q. v.*) is usually applied to naked children who, according to local custom are yet too small to wear clothing. [291]

to name — i-kye'
name — kye

Probably both derived, with i-ki-a'-na, to want, from the same root as i-*kiu*, to call. These three verbs run into each other in conjugation.

narrow — shu+tsi'-la-la / bū-sutk'

Shu, see middle; *tsi-la-la*, small. Anything hollow; also a stream.

navel — mo'+wo

Anything solid.

near — tsi'-not / ku-ku'-ni / kot'-ka

K'not.

In place or time.
In time only.

neck — ki-li'+kō-cha

This *kē-cha*, does not seem to be connected with *ki-cha'*, a string or tendon. It occurs again in leg.

necklace — na-mu'+ka / pu-li'+ki-cha / li'-wo+ki-cha

Tiger's teeth.
Made from shell beads; see *shell* and *string*.
Made from beads *q. v.* There are other less common names, all taken from the material

2:Skinner E-5 (1917) 1920
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Bribri

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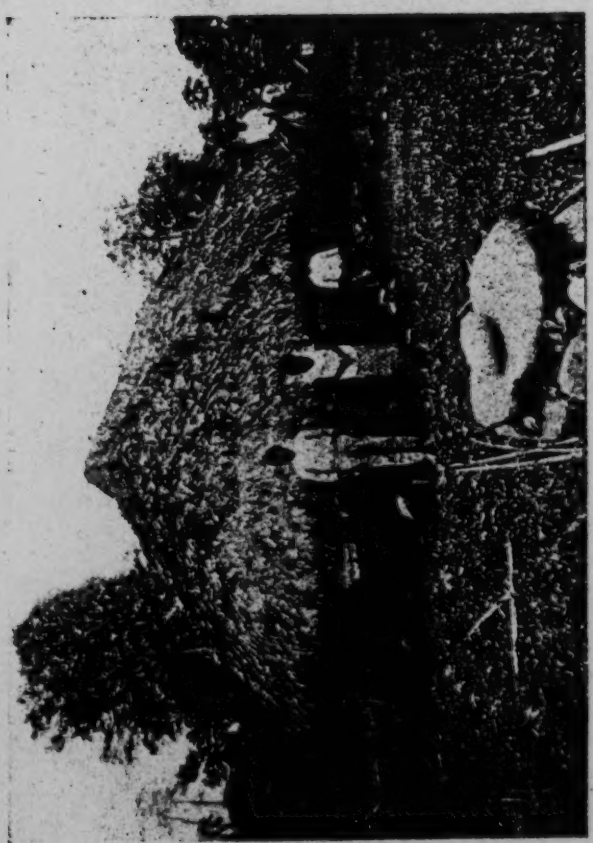

SKINNER—BRIBRI

BRIBRI DWELLING WITHOUT SIDES
A bowlder used as a metate is shown in the foreground

[facing p. 47]

2:Skinner E-5 (1917) 1920
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Bribri

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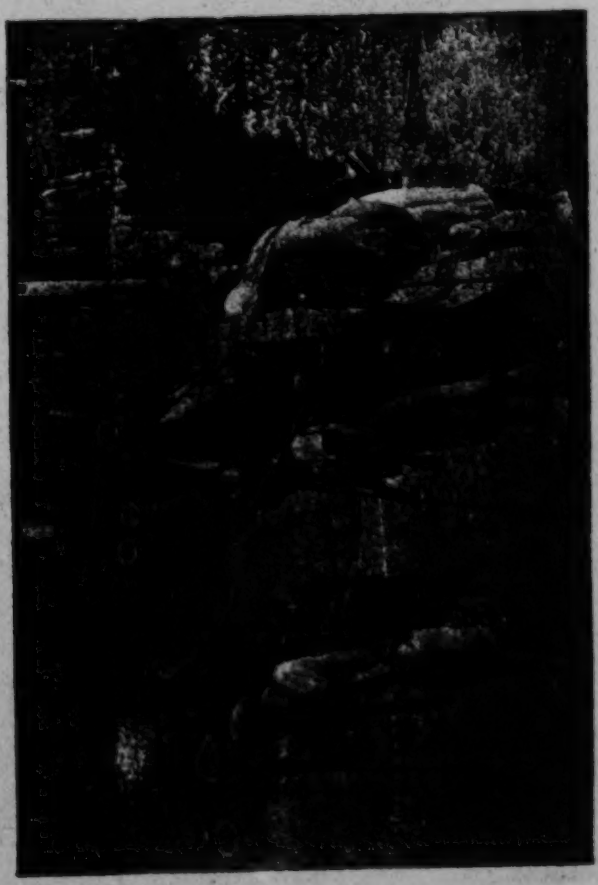
Pl. III



CARRYING PALM-LEAVES BY MEANS OF THE BURDEN STRAP

[facing p. 51]

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

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PL. XIII

SKINNER—BRIBRI

BRIBRI FAMILY TRAVELING, SHOWING BURDEN BASKET IN USE, ALSO THE METHOD OF CARRYING A CHILD.

[facing p. 62]

2:Skinner E-5 (1917) 1920
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Bribri

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Clothing.—Many of the Bribri state that formerly their garments were made of beaten bark cloth, resembling the blankets which they still use for bedding, but thinner, and decorated with painted designs. These have now passed out of use, and except for blanket skirts (pl. XVIII, *b*) woven of cotton, with plain band designs in native blue dye, the Indians have adopted the cloth of civilization, roughly made into garments approximating those of their white neighbors. Regarding their dress, Gabb[18] says:

291

"Fashions in dress change even among savages, at least as civilization approaches. Formerly, the dress of the men consisted only of a breech cloth. It was made of *mastate*, or bark cloth, about a foot wide and seven or eight feet long, tapering at one end. The cloth is made by taking the inner bark of either the India rubber or another tree and beating it with a roughened stick [pl. XIX, *c*] over a log. This loosens the fiber, and renders it soft and flexible. It is then carefully washed until all the gummy matter is washed out. After drying it is rubbed a little and becomes soft and smooth to the feel. To apply the breech-cloth, the wide end is held against the belly, the remainder being passed between the legs; it is then wound around the waist and the point tucked in; the broad end then falls over in front for about a foot long, like

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

an apron. When cotton cloth is used, it is simply caught up in front and behind under a cotton belt, with a similar apron in front. Sometimes, for warmth, a shirt of mastate was worn; simply a strip with a hole in the middle for the head, and tied under each arm with a piece of string. Now many of the men have discarded the breech-cloth, and wear cotton shirts and pantaloons, buying the stuff from the traders and sewing them themselves. Others, not so far advanced, wear a shirt and a breech-cloth. Formerly, the hair was worn as long as it would grow, sometimes rolled up and tied behind in a knot. Some of the conservatives still stick to the old style and follow this custom yet; others of the men wear their hair in two plaits, but the majority cut it to a moderate length, and either confine it by a bright colored handkerchief tied round the head in a roll, or wear a hat. 291 ●

"The dress of the women originally consisted of a simple petticoat (*bana*) of *mastate*. Very few now use this material, preferring the softer cotton cloth of the traders. The favorite color is a dark indigo blue, with figures five or six inches across, in white. The *bana* is a simple strip of cloth wrapped round the hips, with the ends overlapping about six inches in front. It is suspended at the waist by a belt, and reaches more or less, to the knees. When on a journey in rainy or muddy weather, I have seen a simple substitute. It was made of a couple of plantain leaves, stripped to a coarse fringe, and wound round the waist by the midriba. With nothing above or below it, it is the nearest approach to a fig leaf one can imagine. Only of late have

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

291 the women begun to wear anything above the waist, and even now it is considered hardly necessary. Some of the women wear a sort of loose little jacket, or chemise, very low in the neck and short in the sleeves, that barely reaches the waist and only partly conceals the bosom. I have frequently seen a woman, in the habit of wearing one of these, either take it off entirely, or fan herself with it, if warm, in the presence of a number of men, and evidently innocent of improper intentions, and unaware that she was doing anything remarkable. With this scanty [834] dress, I must do these people the justice of saying that they are remarkably modest, both men and women. . . . .

301 "For ornaments all wear necklaces; the fav-
237 orite ones are made of teeth, of which those of the tiger are most highly prized. Only the canine teeth are used. Small strings are sometimes made of monkey, coon, or other teeth, but are not much thought of. I have seen one of these made of five strings of tiger teeth, gradually diminishing in size, and covering the entire breast of the wearer. The women rarely, almost never, wear these. If they wear teeth, they are of some very small animal. In place of
301 them, they wear great quantities of glass beads. I have seen fully three pounds of beads around the neck of one old woman. . . . . Even little girls are often so loaded down that the weight must be irksome to them. . . . . On one occasion, I paid a man six dollars, all in Costa Rican quarters, for his month's work. After a few days, I went to his house and saw the entire sum strung on his wife's neck. Shells are some-

2:Skinner E-5 (1917) 1920
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PL. XXVIII

BRIBRI MEN FISHING

SKINNER—BRIBRI

[facing p. 95]

352 aerial roots, but the one with large roots is called in Boruca *kanagira*, and the kind with smaller roots is called *mana-kra'*. These *tabancos* either hang by vines from the roof, and serve as storage places for food or other things, or they are more stable structures made with thick horizontally placed poles resting on the uppermost horizontal pole of the wall, and forming a sort of second floor or platform to be used for sleeping as well as storing. To [417] climb to this sort of *tabanco*, ladders made by notching a single pole so as to give place for footing are used.

Beds usually line the inside of the living room. These beds are made of four supporting sticks with a v-shaped upper end. The lower end is placed in the earth. The bed supports are either of wood or of *chonta*. Usually a rectangular framework of four poles is fitted on top of the vertical supports and tied to them with a vine. The bed itself may be made of cane or hide, although sometimes planks are used.

The only furnishings besides these beds are low wooden benches about an inch off the ground, and in certain houses, plain old-fashioned wooden coffers to keep clothes. These [77] coffers are purely *ladino* and have been copied from the Costa Ricans who at one time or another have settled among these Indians. The low wooden benches are pure Indian, have four feet, and are either plain or have protruding heads and often tails (fig. 7, *b*–6, *c*–1). It has been suggested that this last type is copied from the stone seats or metates of the ancients.[22] The benches are kept highly polished

[continued p. 13-B, first paragraph]

DRESS AND ORNAMENTS

● 291 **Clothing.** Relatively few *Boruca* wear costumes. The only ones who do are the older women who wear a *manta*, or skirt (see fig. 7, *d*), and a few men who still use the woven belt (see fig. 7, *b*–7). The majority are clothed in cheap unattractive cotton dresses, [437] the cloth bought in the nearest *ladino* settlement. Besides the *manta*, the women wear a *huipil*, or blouse, which may be of any color, even white. (The word *huipil* is understood and used at times by these people. They have

[continued p. 13-B, last paragraph]

[22] Stone, 1943, p. 81.

with *chumica* (*Curatella americana* L.) leaves, 352
and are used throughout the household, in the kitchen, by the hearth fire while cooking, as a convenient seat while weaving, and as we use chairs in our houses.

There is at least one hammock in every [513]
household, although frequently two, or even three, are found hanging from the top of the walls. They are used to sleep in as well as to sit in during the day.

Habas, empty, and with foodstuffs or cloth- [412]
ing, are piled in corners or on *tabancos*. Wooden mortars, carved from a single piece of wood, and the wooden masher, are part of every household. These are for husking rice (see p. 9). Large pottery jars to keep chicha are generally found in the corner of the living room. String bags of diverse types hang on the walls with weaving implements, cotton, or thread; while also on the walls, and especially in the kitchen, hang pots dug from ancient graves (when the family is not superstitious), and always bottles of sundry types. These contain many different things, from herbs to oil and seeds. *Maracas*, occasionally masks for festivals, drums, clusters of parrot feathers, toucan beaks, ears of vari-colored corn, bright red shells from boiled crayfish, and even cock feathers are stuck at random in the walls or hang on strings from them, giving a gay appearance to the household. In [231]
certain houses, pet birds such as parakeets, parrots, and macaws are kept by clipping a wing. Instead of cages, a rack is made of pieces of wood, and kept in a corner of the household.

DRESS AND ORNAMENTS

forgotten their own word for it although they 291
admit having formerly had one.) This blouse is sometimes opened down the front, and sometimes closed. It has sleeves, and is fashioned with a guimpe effect at the neck, hanging loosely over the skirt (see fig. 7, *d*). Formerly, the women used a woven *huipil* which always had a white background, no sleeves, and a rectangular neck. The design consisted of stripes, either wide or narrow. The cloth was finer than that of the skirt, being the same

291 quality as a man's belt. Occasionally, as late as a few years ago, this same *huipil* was used with a piece of cloth attached to the back as a collar. The skirt, which is relatively heavy, is worn wrapped around the body, the stripes placed horizontally (see fig. 7, *d*). It is sustained by a string tied around the waist. Under the skirt, loin cloths of *mastate* (see p. 18) are sometimes worn. No other sort of undergarment is used.

301 Today, most women wear two necklaces, usually of beads with seeds or coins interspersed. Earrings of seeds, a round red seed from the *poró* tree, or a similar seed that has a black spot and grows on a vine, are favorites, but cheap earrings from *ladino* stores are also seen. Before, however, in addition to seeds and fruits, sea shells and even pearls were used. Pink sea shells, such as the *Guaymi* wear today, were particularly coveted. Animal pelts and bird's egg shells served as necklaces. Rings were and are made from the seeds of the coyol palm and a palm called *palmilera*. The women love combs and flowers in their [439] hair, seldom appearing with less than two combs and, as a rule, three or four, all of bright colors and bought from the Chinamen on the coast or in Buenos Aires. Barrettes also are frequently placed between the combs and the flowers. The hair is always arranged in two 302 braids and parted in the center. Often ribbon is braided in these plaits. Until recently, instead of ribbons in the braids, cotton thread dyed purple was used. It is said that no other color answered the purpose. The two braids were tied with this thread on top of the hair in the front. Today, the older women gen-

[continued p. 14-B, first paragraph]

TRANSPORTATION

481 By Land. The *Boruca*, as is true of all the Indians of Costa Rica, are great walkers, climbing up and down the sharp spurs and steep mountains of their native habitat. Their main community, as we have seen, is situated in a series of undulating hills, which in itself is not easy country for a horse or a mule. The 492 ox is what one might rightly call the only beast of burden common to these people. A number of families own an ox which is used

[continued p. 14-B, fourth paragraph]

= Lehmann, 1920, vol. I, p. 198.

erally put the braids up, tying them together with ribbons. The hair is kept sleek with cocoa-butter, and the skin is cleared of freckles or blemishes by using a mixture of cocoa-butter (see p. 20) and *tʃama*. *Tʃama* is sometimes called by the Spanish name *yuquilla* (*Curcuma longa* L.). 302

The men wear the regulation pants and shirt of the *ladino* and some still use the woven belt. In the beginning of this century, the men wore a typical costume, the cloth for which was woven by the men. Lehmann[25] notes that this was characteristic of the *Cotos*, whom, as we have seen, form part of the modern *Boruca*. Weaving was done by some, not all, of the men and women. In particular the older *Coto* men wove for all the other men.[26] The men used a *huipil* without sleeves which took one month to weave and reached below the knees. The stripes were narrower than those of a women's skirt, and they were more like the belts used at present by the men. Beneath this, they wore a loin cloth of *mastate*, and a woven belt which kept the loin-cloth in place. Formerly, the men cut off all their hair except a small portion in the front which stood up like unruly bangs. One old man in 1944 used the same sort of decorations which were used years ago, pelts of birds, squirrel tails, and bird egg shells as necklaces. 291 302 301

Most Indians go barefooted, although occasionally sandals are seen. These sandals are of hide, usually of wild peccary, with thongs of twisted hide which pass between the first and second toe and between the third and fourth toe, being fastened on the outer side by the ankle. 291

TRANSPORTATION

to transport essentials on his back (see fig. 7, *a*), and never to pull a cart as amongst the *ladinos*. The very few horses of the *Boruca* (see p. 23) are ridden with a halter, and old, worn, second-hand saddles. 492

By Water. In addition to a mountainous land, the terrain of the *Boruca* and most of their communities border on water. The Diquis River still forms an important highway for these people. Until a few years ago, the 505

[25] Vázquez de Coronado, 1908, p. 50.

3:Stone E-5 (1945) 1949

SA19 Talamanca SA19
Boruca

342

a, Method of grinding corn. *b*, Single pole as base of house (note window on left, and yeast for chicha hanging on front wall). *c*, House base of earth with wooden pole support (woman seated on low stool making thread). *d*, Front stone terrace, Carré.

[412
252
291
516]

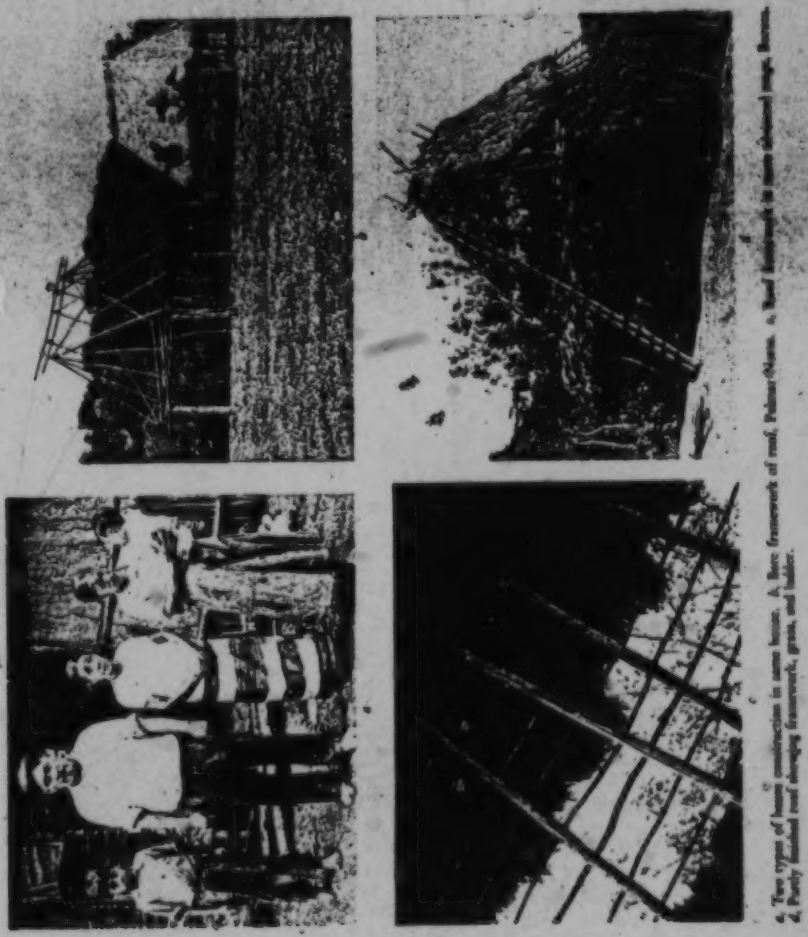
3:Stone E-5 (1945) 1949

SA19 Talamanca SA19
Boruca

342

[417]

[291
854]

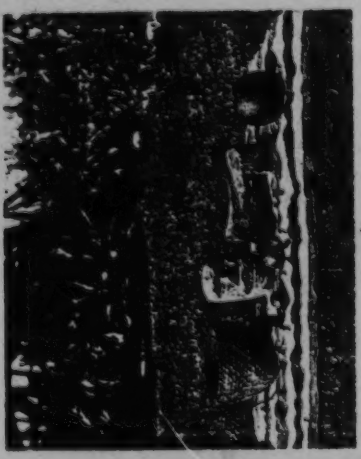


[p. 56]

3:Stone E-5 (1945) 1949

SA19 Talamanca SA19
Boruca

291
415
532
524



482
492
352
285
287
534
415

4, Ox and Indian women laden with grasses for a roof. A, Artifacts of the Bribri: 1, mano or skirt; 2, hide; 3, drill; 4, mortar or metate; 5, mask; 6, four-legged stool; 7, man's hide; 8, sieve; 9, Artifacts of the Boruca: 1, four-legged stool with head and tail; 2, baskets; 3, sieve; 4, bark cloth; 5, drum. 5, Women wearing the mano, or skirt, and blouse.

[p.57]

3:Stone .E-5 (1945) 1949

SA19 Talamanca SA19
Boruca

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531
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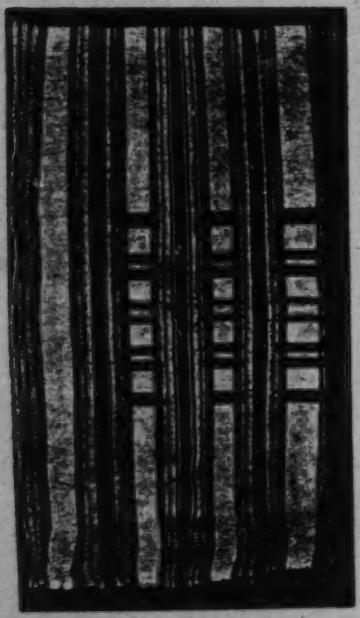

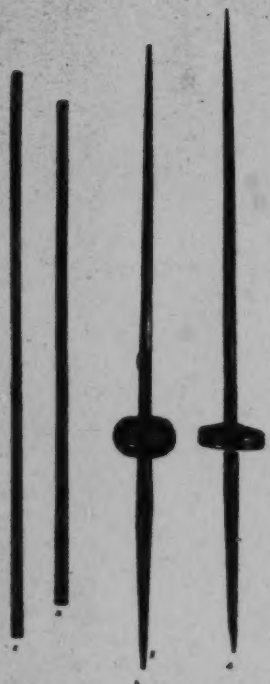

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286

a, Mana or shirt with single-faced weft-pattern weave (courtesy of Peabody Museum, Harvard University). b, Pejibaïe artifacts: 1, 2, pejibaïe rods used in weaving; 3, 4, spindles and wheels of pejibaïe (courtesy of Peabody Museum, Harvard University). c, Sheet of a book. d, Woman weaving man's belt.

[p. 59]

[Ought to read "pejibaye." See errata, p. 57. —Analyst]

5:Urcullu M-5 (1763) 1913
SA19 Talamanca SA19

101 There are seven tribes of those heathens who are known as
131 *Talamancas;* the first is that of the same name, which embraces two others called *Cabécara* and *Biceyto;* the second is called *Tirraba;* the third, *Thórar,* on account of living upon an island of that name on the coast of the North Sea;[11] the fourth is named *Changuen;* the fifth is called *Zeguo;* the sixth, *Thorasque,* and the seventh, *Guaymí.* Of these the last three are in the districts of the Kingdom of *Tierra Firme,* and the first four in this district of *Guatemala.*[12]

721 The Indians of all these tribes are generally brave and warlike;
[411] for their most common exercise is to go about with bows and spears practicing for their wars, which they are generally engaged in with each other for the purpose of enslaving the men and carrying off the women. The sport and diversion of the boys is
[868] to shoot arrows and throw spears and they thus become very
[857] skilfull in the handling of them.

All the men of these tribes go entirely naked, only the *Tala-*
291 *mancas* covering their private parts with girdles. The women all wear the girdle down to the knee, or use a blanket, which they
[286] weave from cotton or with *mastate* (a bark fibre) which they get by cutting trees.

304 The greatest sport of these barbarians is to paint themselves
[302] black over the whole of their bodies, which they do with the greatest hardiness, allowing themselves to be scarified by the experts whom they have among them, and over the bleeding places they put *copal,*[13] which makes them swell up, and some even die by being cut in delicate parts, such as the face, neck and elsewhere. When they kill an enemy in war, they make a
304 hole with a peg of strong wood and they drill the cartilage of the
554 nose, as well as the lower lip; and when they have opened these two holes they put in each one of them a little bone like a cigar-

[11] The island of *Tójar* or Island of *Colón.*

[12] The enumeration which Padre Urcullu made was not strictly correct,
[114] inasmuch as the *Zeguas, Thorasques* or *Dorasques* and *Guaymíes* lived wholly or in part, like the *Guaymíes,* in the territory of *Costa Rica;* but it will be noted that besides, according to his statement, the Island of *Colón,* and consequently the *Bay of Almirante* belonged to *Costa Rica.* M. M. P.

[13] *Protium copal.*

6:Stone E-5 (1956-1959)1962

[P. 19 (A)]

nearer to non-Indian habitations, intrusions of other customs are evident. The hearth is sometimes raised and hanging shelves contain gourds, palm-leaf dishes sewn at the ends with vines similar to those of the Panamanian Guaymí, and often one or two knives, forks, plates, cups, etc. A pole with cut-in or notched steps is used for a ladder to reach the mezzanines which are occasionally seen in this type of house. It is significant that the Cabécares, who have had less contact with non-indigenous neighbors in the past, have no word for this ladder or mezzanine.

In the houses nearer to the Talamanca Plain and in the part of Chirripó near Moravia, an oil lamp is occasionally seen hanging by *pita* (agave thread). There is no word for lamp in either Bribri or Cabécar, but in Talamanca, the word for fire is used.

On the Pacific side of the range, at Salitre,

[TEXT CONTINUES TOP OF P. 19(B)--QUELPO]

DRESS AND ADORNMENT

Dress. Dress does not ever appear to have formed an important part of Talamanca culture. From the middle of the 17th century to the present, we can trace the use of bark cloth. In this respect, the following commentaries are of interest:

> (the Cabécares) . . . for working and in their houses dress in tree bark called in these lands Mastate, and only to go to mass or when in the presence of the priest do they dress in cotton.[78]
>
> The dresses of the Urinamas, Cavécares, and Talamancas are short jackets, so narrow that they expose all the chest, (made) of tree bark which the Spaniards call *mastate*, and a sash of the same about six fingers wide and a yard and a half long, with which they cover their private parts; the women go about with a skirt of the same and some (are) of cotton which they tie (reaching) from the waist to the knees. . . .[79]

[TEXT CONTINUES BOTTOM OF P. 19(B)-QUELPO]

[78] Fernández, 1907, vol. IX, p. 501. ". . . y es de advertir que para sus trabajos y vivir en sus casas se visten de Cáscaras de palo llamado en estas tierras Mastate, y sólo para ir á Misa ó ponerse en la presencia del Padre se visten de algodón."

[79] Fernández, 1886, vol. V, p. 373. "Los vestidos de Urinamas, Cavécares y Talamancas son unas almillas cortas y tan angostas que descubren todo el pecho, de corteza de árbol que llaman los españoles *mastate*, y una banda de lo mismo como de seis dedos de ancha

[184] Ujarrás, and China Kichá, the hearth is more [354] often constructed of clay on a wooden table. Here [352] wooden beds and mezzanines made of wooden rods are used for sleeping along with [415] hammocks. Plates, spoons, cups, etc., are seen [412] in every household although their number is limited according to the family purse. The [352] low stool is always present but a chair and a table are found now and then. Hanging shelves [353] serve for storing food and all manner of odds [824] and ends. Yeast for chicha, generally wrapped in *bijagua* leaves, is hung on the wall posts. [23] The fondness for decorating the wall with [353] feathers, eggshells, bones, and skins, however, remains the same as on the Caribbean side. [231] Attached to the exterior of the house are hen's nests made of vine baskets or *bavas*, a wild plant or orchid, and generally a piece of tree trunk containing wild bees.

DRESS AND ADORNMENT

● 291 An early report concerning the expedition of Fray Margil to the Province of Talamanca states:

> Their dress is very poor, because the men (are dressed) with their cloth of skins, and the women with their short cloths, and those who do not have them, with plantain leaves appear as contented as the best dressed Spaniards.[80]

[287] Today, bark cloth (*see* Manufactures and Trade), still called *mastate* in Spanish, is used in upper Talamanca and upper Chirripó as shirts or Mother Hubbards, as loin cloths, and [513] as bed covering. In the rest of the area inhabited by the Talamancas, it is only used as [294] blankets. Sewing is done by both men and [462] women but chiefly by the men.

[439] The ordinary woman's garment consists of

> y vara y medio de largo, con que cubren las partes de honestidad; las mujeres andan con una manta de lo mismo y algunas de algodón que la atan desde la cintura a las rodillas. . . ."
>
> [80] De Espinosa, 1742, p. 64. "Su vestir es pobrisimo, porq los hombres con sus cendales de pieles, y las mujeres con sus pañalitos cortos, y las que no los tienen, con hojas de platanos se hallan tan contentos como los mas bien vestidos Españoles."

291 a cheap cotton cloth which is bought from the nearest trading post or commissary and [A39] made into a Mother Hubbard. Short skirts and blouses are occasionally seen, particularly on the Pacific side. Some of the older Bribri women in upper Talamanca weave brown and white striped skirts from cotton (*see* Manufactures).[81] The art of weaving is said to have 286 177 been learned from the Borucas. The Bribri do not know the single-weft technique, however.[82]

291 A man's clothing is generally a pair of trousers and a shirt. A belt can be a piece of vine, string, bark cloth, or brown and white striped cotton woven by the men. Except on [184] the Pacific side, leather belts are almost never worn. Sandals are unknown, and shoes are rare in the region of Talamanca but are more common on the Pacific slope.

302 **Adornment.** Women's hair is long (figs. 9, *d*; 10, *b–c*) and usually parted in the center, braided, and rolled into a bun. Only at Salitre [184] and Ujarrás does one see short and curled hair [301] on the younger women. Flowers, ribbons, cheap barrettes and combs, often as many as six or seven, are favorite adornments for the head (fig. 9, *a–c*). Although men have short hair, there is a tendency to allow it to grow longer than is customary among non-Indians, particularly the forelocks which are combed straight back or hang on the face untouched (fig. 10, *a, d*).

Face painting seems to have been practised on the Caribbean side as late as the eighteen seventies. Gabb calls attention to it in Talamanca [82] and the then Bishop of Costa Rica, Bernardo A. Thiel, mentions some women and children whom he saw in Chirripó and states: "... They had two horizontal black bands

[TEXT CONTINUES TOP OF P. 20(B)--ANALYST]

TRANSPORTATION

481 **By Land.** The most common method of transportation is by foot. The Talamancans are expert walkers on steep, rocky trails, some of which lead through tunnels of matted forest

[TEXT CONTINUES BOTTOM OF P. 20(B)--ANALYST]

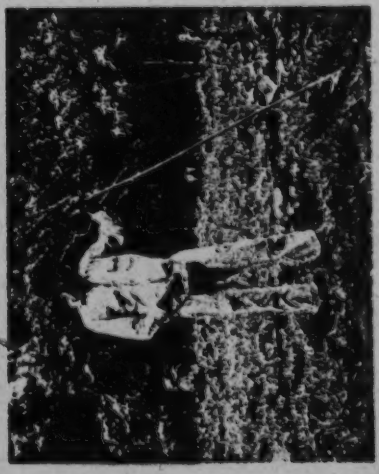
[81] Compare this with Gabb, 1875, pp. 517–18.
[82] Stone, 1949, pp. 16–17.
[82] Gabb, 1875, p. 519.

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Bribri
Cabecar

133
137
241
291
482
492

Vol. XLIII, No. 2, Papers 2



a-b, Screams by Ujarrás, Pacific slope. c, Planting in Ujarrás, Pacific slope. d, Bribri riding an ox, Pacific slope.

[END Plate 1]

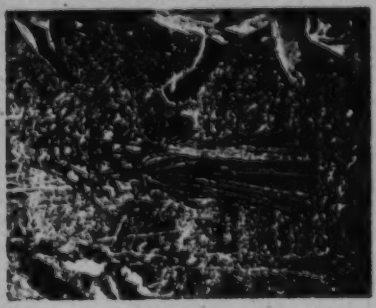
6: Stone E-5 (1956-1959) 1962

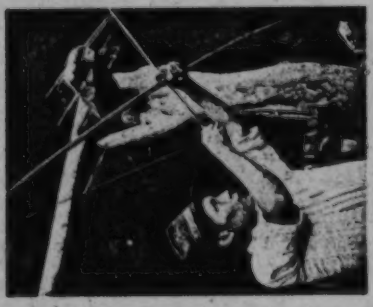
SA19 Talamanca SA19
Bribri
Cabecar

PEABODY MUSEUM PAPERS

Vol. XLIII, No. 2, PAPER 3

142
231
226
●291
411
417





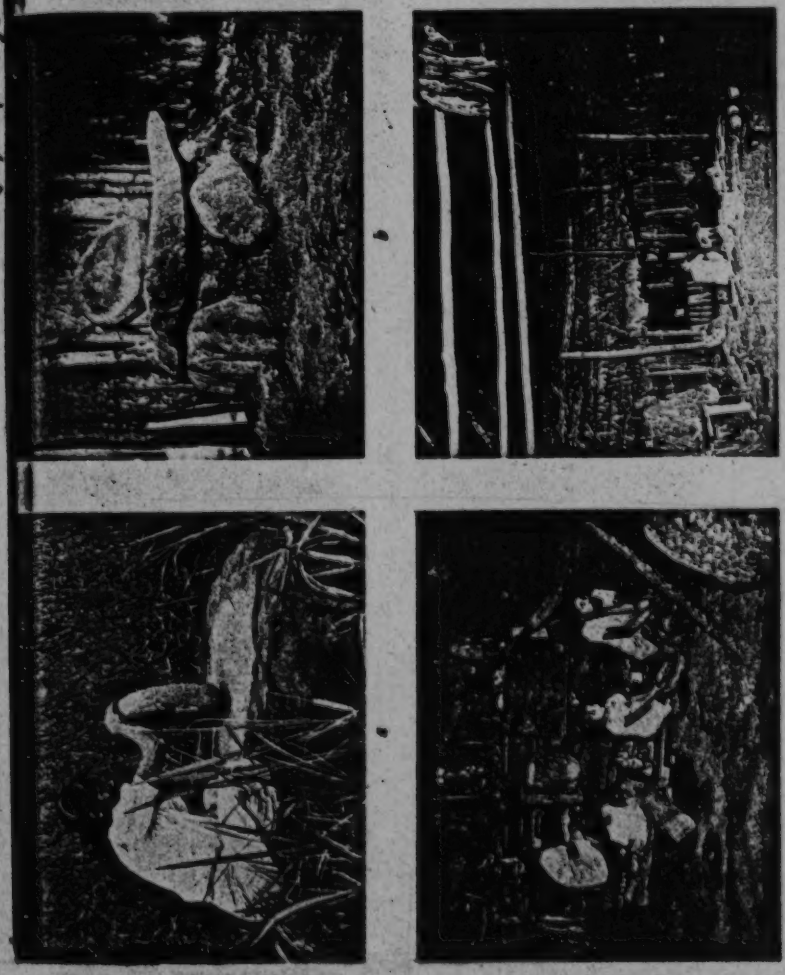
a, Method of shooting a bow and arrow. b, Shooting fish. c, Using a blow gun. d, Shelter for children.

[END Plate 2]

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Bribri
Cabecar

291
252
353
354
412
516



a, Natural reading areas in a savanna. b, Natural reading areas in a house. c, One of four hearths within a Bribri round house, Talamanca. d, One of two hearths within a Cabécar round house, Talamanca.

[END PLATE 3]

6: Stone E-5 (1956-1959) 1962

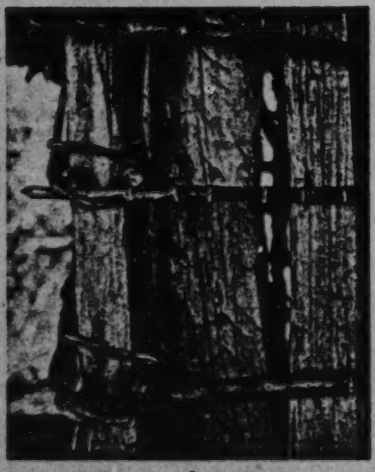
SA19 Talamanca SA19
Bribri
Cabecar

342
291
285

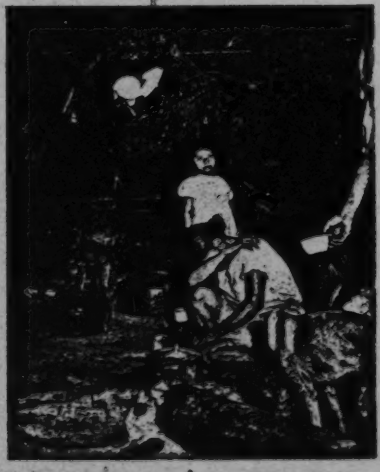
a

b

342
284
516
291
354
415
231



c



d

a-d, Preparing palm leaves for roofing, Talamanca. c, Detail of vine tying used in Bribri construction. d, One of four hearths within a Bribri house, Talamanca.

[END PLATE 5]

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
cabecar
bribri

Peabody Museum Papers

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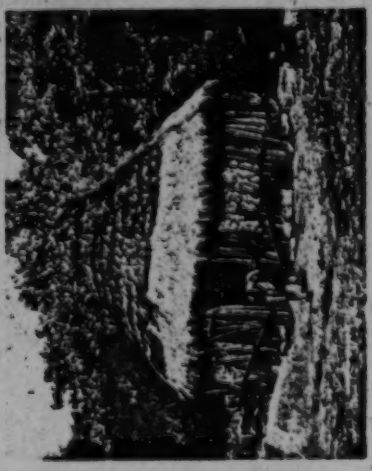
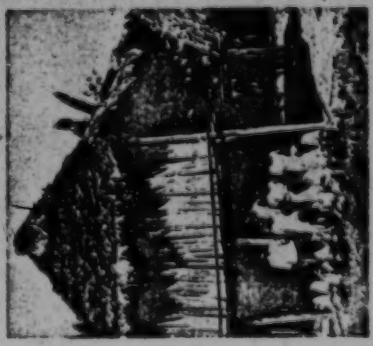
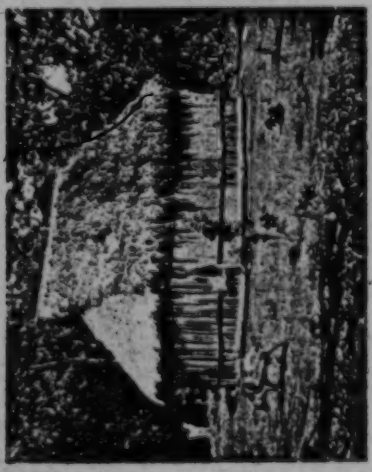
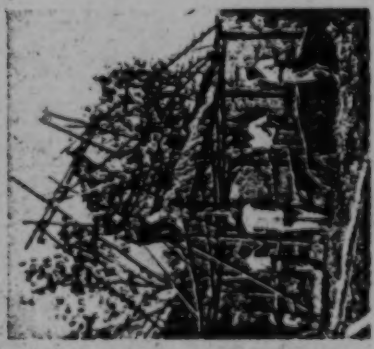
342
357
291
231









a, Cabécar combined rectangular and round house, Ujarrás. Note the grass and palm roofing. b, Cabécar round house, Ujarrás. c, Cajonmeciog. d, Bribrí rectangular house, Cabécar. e, Bribrí mixed rectangular house.

[END PLATE 6]

6: Stone E-5 (1956-1959) 1962 SA19 Talamanca SA19
Bribri
Cabecar

142
291
301
302
[531]

a

b

[854]

c

d

a-d, Bribri women, Pacific slope. c, Cabécar women, lower Talamanca. d, Cabécar woman carrying baby, Chirripó.

[END PLATE 8]

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Bribri
Cabécar

142
291
302

a

b

[516
301
854]

c

d

a, Bribri man. b, Bribri woman. c, Cabécar woman and girl, Talamanca. Note Boruca mantu on woman. d, Bribri family, Pacific slope.

[END PLATE 9]

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Cabecar
Bribri

133
491

415
764

a

b

291
342
756
778

c

d

a, Vine bridge, Alta Talamanca (photograph courtesy of Gonzalo Martinez). b, Articles to accompany the dead at first burial, Cabécar, Alta Cost. c, Cabécar medicine man with staff, Talamanca. d, Bribri medicine man, Talamanca.

[END PLATE 10]

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Bribri

142
302
291

a

b

142
302
291
854
231

d

c

a, Bribri boy. b, Bribri girl. c, Bribri mother and child, Pacific side. d, Bribri man.

[END PLATE 12]

6: Stone E-5 (1956-1959) 1962 SA19 Talamanca SA19

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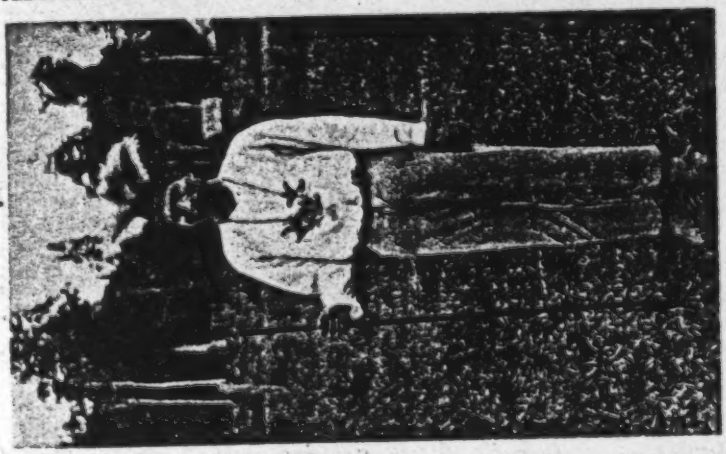
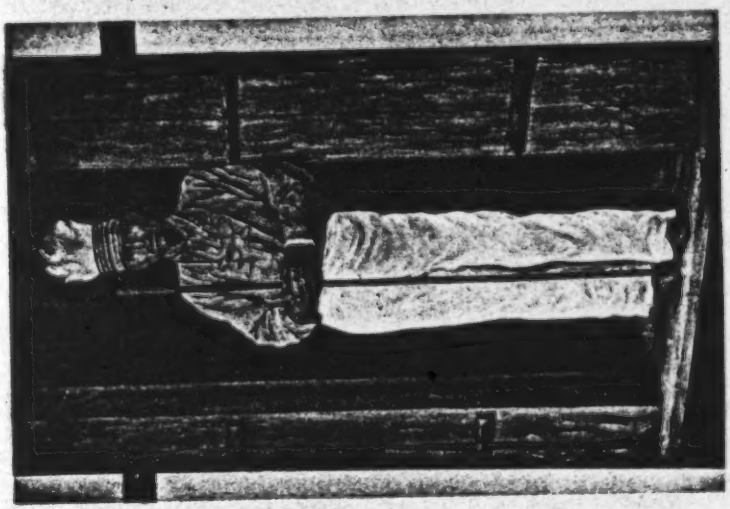
291
301
643
292





a, Oil painting of Antonio Saldaña, last King of Talamanca (courtesy of the National Museum of Costa Rica).
b, Photograph of Antonio Saldaña (from Fernández Guardia, 1913).

[END PLATE 13]

6: Stone E-5 (1956-1959) 1962 SA19 Talamanca SA19
Bribri

142
291
301
302

a

b

c

d

Bribri children from the Pacific slope at the school in Salitre. (Photographs courtesy of Ing. José Fabio Góngora.)

[END PLATE 14]